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MINUTES

OF THE

Organization

---OF ---E---

Bessemer Baptist Association.

BESSEMER, ALABAMA,
October 18th, 1899.

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ORGANIZATION

OF THE

Bessemer Baptist Association.

BESSEMER, ALABAMA,

October 18th, 1899.

First Regular Session Will Be Held With Pleasant Ridge Baptist Church Thursday, Before Fourth Sunday in October, 1900.

HERALD-JOURNAL PRINT.
Bessemer, Ala.

Regular Order of Business.

1. Devotional exercises.
2. Reading of church letters and enrollment of delegates.
3. Election of officers.
4. Receive applications for membership.
5. Receive correspondence.
6. Appoint special committees.
7. Introductory sermon.
8. First report of executive committee.
9. Report on Missions { State Missions. / Home Missions. / Foreign Missions.
10. Missionary sermon.
11. Miscellaneous business.
12. Report on Sunday Schools.
13. Report on Young People's work.
14. { Reports on Education } { 1. Religious Literature, etc. / 2. Denominational Education. / 3. Ministerial Education.
15. Report on Orphans' Home.
16. Report on temperance.
17. Report on spiritual condition of churches, etc.
18. Report on nominations.
19. Report of treasurer.
20. Report of finance committee.
21. Final report of executive committee.
22. Appoint standing committees.
23. Miscellaneous business.
24. Adjournment.

Morning Session.

Bessemer, Ala., Oct. 18, 1899.

The following churches met in the First Baptist Church for the purpose of organizing a Baptist Association, viz.:

Bessemer.

Blue Creek.

Canaan.

Dolomite.

Oak Grove.

Pleasant Ridge.

Wylam.

At 10 o'clock a. m. the devotional exercises were conducted by Bro. J. J. Walker by reading the 10th Chapter of John's Gospel. The body then proceeded with the organization. Upon motion of Rev. W. R. Ivey, Rev. W. B. Ernest was elected temporary moderator, and Bro. L. P. Waller temporary clerk.

The above named churches were represented by the following delegates, viz.:

Bessemer—Rev. W. R. Ivey, Rev. L. P. Craig, Rev. J. E. Wilson, and Brothers J. B. Glenn, E. M. Owens, T. P. Waller.

Blue Creek—Brothers J. H. Lawson and W. A. Byram.

Canaan—Brothers W. T. Crotwell, G. W. Cooly and M. S. Harrison.

Dolomite—Brothers Gray Robertson, S. J. Robertson and J. C. Vines.

Oak Grove—J. M. Hyche and ——— Roberts.

Pleasant Ridge—Rev. O. J. Waldrop and J. J. Walker.

Wylam—Rev. W. B. Ernest, Rev. Henry Rury, Brothers C. S. LeCren and J. H. Tidwell.

The following committee was appointed to prepare and submit Constitution, Rules of Order and Articles of Faith, viz.: Rev. O. J. Waldrop, W. R. Ivey and Brother C. S. LeCren.

The committee submitted the constitution as prepared by them and recommended the adoption of Mell's Parliamentary Practice as our Rules of Order, and the "New Hampshire Confession of Faith" as the Declaration of Faith, which report was adopted.

The body then went into the election of permanent officers, and upon motion of Rev. L. P. Craig, Rev. W. B. Ernest was elected moderator, and upon motion of Brother C. S. LeCren, Brother T. P. Waller was elected clerk.

The delegates were called forward and the right hand of fellowship was extended.

The following brethren were appointed a committee on nomination, viz.: Rev. L. P. Craig, Brothers W. L. Crotwell and Gray Robertson.

The following standing committees were appointed:

State Missions—Brothers C. S. LeCren, J. H. Tidwell and Rev. Henry Rury.

Home Missions—Brothers J. M. Hyche, J. J. Walker and J. H. Lawson.

Foreign Missions—Rev. O. J. Waldrop, Brothers E. M. Owens and W. A. Byram.

Orphans' Home—Brothers J. H. Lawson, C. W. Cooley and Hendon D. Cockrell.

The hour for the preaching of the Organization Sermon having arrived, Dr. A. C. Davidson, pastor of the South Side Baptist Church, Birmingham, Ala., preached a very

impressive and helpful sermon from the 4th Chapter of Phillippians and 22d verse, after which Brother W. R. Ivey led the congregation in prayer.

On motion the association adjourned to meet at 2 o'clock p. m., and was dismissed with prayer by Rev. M. M. Wood, of Birmingham Association.

Afternoon Session.

At 2 o'clock p. m. the body was called to order by the Moderator and was led in prayer by Rev. O. J. Waldrop.

The report of the committee on nominations was then called for and reported as follows, viz.: We, your committee on nominations beg leave to submit the following: The time of next meeting, Thursday before the Fourth Sabbath in October, 1900, at 10 o'clock a. m., with Pleasant Ridge Church, Brother W. B. Ernest to preach the introductory sermon at 11 a. m., and Brother M. P. Reynolds, alternate. Bro. W. R. Ivey to preach the missionary sermon at 11 o'clock a. m., Friday, and Bro. L. P. Craig, alternate. Executive Committee: W. R. Ivey, W. S. Harrison, O. J. Waldrop, C. S. LeCren, and J. C. Vines. Respectfully submitted,

L. P. Craig, Chairman.

The report was adopted

Temperance—Rev L. P. Craig, Bros. W. T. Crotwell, Lal Robertson.

Spiritual Condition of Churches—Bros. H. P. Lipscomb, J. C. Vines and J. J. Walker.

Sunday Schools—Rev. W. B. Ernest, C. S. LeCren and George A. Glenn.

Denominational Education—Rev. W. R. Ivey, Rev. M. P. Reynolds and Rev. J. E. Wilson.

Ministerial Education—Rev. V. A. Wilson, Rev. O. J. Waldrop and Newman Huey.

Religious Literature, Colportage, etc.—J. J. Walker, W. A. Byram and Rev. L. P. Craig.

Young People's Work—L. B. Waller, T. J. Cornwell and Chesley Gwin.

The following brethren were appointed a finance committee, viz : Brothers C. S. LeCren, Gray Robertson and J. J. Walker.

The finance committee made the following report of monies received:

From Bessemer, minutes, etc.	$2.95
From Blue Creek, minutes, etc	1.50
From Canaan, minutes, etc	1.50
From Dolomite, minutes, etc	1.00
From Oak Grove, minutes, etc	50
From Pleasant Ridge, minutes, etc	1.00
From Wylam, minutes, etc	50

It was moved and carried that all monies in the hands of the treasurer, not required for the printing of the minutes be paid to the clerk for his services.

It was moved and carried that the clerk be elected treasurer.

Brother J. D. Martin, from the Mud Creek Association, was recognized and invited to sit with us in our deliberations as a representative from that association.

It was moved and carried that this body receive any members of sister associations as correspondents from such associations.

A motion was made and carried that any member of

this association that may visit any other association be authorized to represent this body in said association.

The executive committee made the following recommendation on apportionment which was received by a vote of the association:

Name of Church.	For Missions	Orphans' Home.	Ministerial Education.	Association Purposes.
Bessemer.....	$150 00	$50 00	$35 00	$15 00
Blue Creek.....	5 00	3 00	5 00	1 50
Canaan	5 00	2 00	2 00	1 00
Dolomite.....	20 00	10 00	7 00	2 00
Oak Grove.....	10 00	10 00	10 00	2 00
Pleasant Ridge.....	25 00	10 00	10 00	2 00
Wylam.....	15 00	5 00	5 00	2 00
*Union.....	20 00	8 00	5 00	2 50

*Union Church was apportioned with the other churches by request.

There being no further business, upon motion the association adjourned to meet with Pleasant Ridge Church, Thursday before the fourth Sunday in October, 1900.

The parting hand was given while singing No. 712 in Gospel Hymns, "Blessed Be the Tie That Binds," etc.

The body was then led in prayer by Rev. W. R. Ivey and dismissed.

Delegates to Alabama State Conventions—Rev. W. B. Ernest, Rev. L. P. Craig and Rev. C. S. LeCren.

Delegate to Southern Baptist Convention—Rev. W. R. Ivey. Alternate, Rev. O. J. Waldrop.

CONSTITUTION.

Art. I. This body shall be known as the Bessemer Missionary Baptist Association.

Art. II. It shall be composed of messengers from Missionary Baptist churches.

Art. III. The messengers from any Missionary Baptist Church that contributes to our organized mission work, may be admitted into this association by the consent of the members present at any regular meeting.

Art. IV. Any church in good standing may by her own request withdraw from this body at any time, at her discretion.

Art. V. This association may at any meeting withdraw her fellowship from any church or individual deemed corrupt either in doctrine or practice.

Art. IV. Any church in this association with less than fifty members is entitled to three messengers. All churches with more than fifty members shall be entitled to one additional messenger for each succeeding twenty-five members or major fraction thereof.

Art. VII. A Moderator, a Recording Secretary and Treasurer and a Corresponding Secretary, shall be chosen by ballot at each session of the association, and shall hold office until their successors are elected.

Art. VIII. The association shall hold its sessions annually at such time and place as the body may select.

Art. IX. The purpose of the association is to promote the cause of Missions, Education and True Religion within all of the churches composing this body; to co-operate

with the Alabama Baptist State convention and the Southern Baptist convention in this work.

Art. X. This association must abstain from interference with the internal concerns of the local churches.

Art. XI. It shall be the duty of each church to send a letter to each annual session, giving the names of her messengers, also the names of her pastor and any licentiates or ordained ministers in her membership, with any other information that would be of general interest to the body.

Art. XII. The nominating committee is to suggest and the association elect an executive committee to be composed of five members, of whom three shall constitute a quorum. This committee shall have the authority to transact any business that may come up in the interregnum between the sessions of this body, and shall make its report at the next regular meeting of the body.

Art. XIII. The Moderator shall appoint all special and standing committees.

Art. XIV. This Constitution may be amended by a two-thirds vote of the Messengers present at any regular meeting of this body.

Rules of Decorum—Mill's Parliamentary Practice.

Articles of Faith—New Hampshire Confessions of Faith.

Declaration of Faith.

I. Of the Scriptures.—We believe the Holy Bible was written by men divinely inspired, and is a perfect treasure of heavenly instruction; that it has God for its author, salvation for its end, and truth, without any mixture of error, for its matter; that it reveals the principles by which God will judge us, and therefore is, and shall remain to the end of the world, the true centre of Christian union, and the supreme standard by which all human conduct, creeds, and opinions, should be tried.

II. Of the true God.—That there is one, and only one, true and living God, whose name is JEHOVAH, the Maker and Supreme Ruler of heaven and earth; inexpressibly glorious in holiness; worthy of all possible honor, confidence and love; revealed under the personal and relative distinctions of the Father, the Son, and the Holy Ghost; equal in every divine perfection, and executing distinct but harmonious offices in the great work of redemption.

III. Of the Fall of Man.—That man was created in a state of holiness, under the law of his Maker, but by voluntary transgression fell from that holy and happy state; in consequence of which all mankind are now sinners, not by constraint, but choice; being by nature utterly void of that holiness required by law of God, wholly given to the gratification of the world, of Satan, and of their own sinful passions, and therefore under just condemnation to eternal ruin, without defence or excuse.

IV. Of the Way of Salvation.—That the salvation of sinners is wholly of grace, through the mediatorial of-

fices of the Son of God, who took upon him our nature, yet without sin; honored the law by his personal obedience and made atonement for our sins by his death; being risen from the dead, he is now enthroned in heaven; and uniting in his wonderful person the tenderest sympathies with divine perfections, is every way qualified to be a suitable, a compassionate, and an all sufficient Savior.

V. Of Justification.—That the great gospel blessing which Christ, of his fulness, bestows on such as believe in him, is justification; that justification consists in the pardon of sin and the promise of eternal life, on principles of righteousness; that it is bestowed, not in consideration of any works of righteousness which we have done, but solely through his own redemption and righteousness; that it brings us into a state of most blessed peace and favor with God, and secures every other blessing needful for time and eternity.

VI. Of the Freeness of Salvation.—That the Blessings of salvation are made free to all by the gospel; that it is the immediate duty of all to accept them by a cordial and obedient faith; and that nothing prevents the salvation of the greatest sinner on earth, except his own voluntary refusal to submit to the Lord Jesus Christ; which refusal will subject him to an aggrevated condemnation.

VII. Of Grace in Regeneration.—That in order to be saved, we must be regenerated, or born again; that regeneration consists in giving a holy disposition to the mind, and is affected in a manner above our comprehension or calculation, by the power of the Holy Spirit, so as to secure our voluntary obedience to the gospel; and that its

proper evidence is found in the holy fruit which we bring forth to the glory of God.

VIII. Of God's Purpose of Grace.—That election is the gracious purpose of God, according to which he regenerates, sanctifies, and saves sinners; that, being perfectly consistent with the free agency of man, it comprehends all the means in connection with the end; that it is a most glorious display of God's sovereign goodness, being infinitely wise, holy, and unchangeable; that it utterly excludes boasting, and promotes humility, prayer, praise, trust in God, and active imitation of his free mercy; that it encourages the use of means in the highest degree; that it is ascertained by its effects in all who believe the gospel; is the foundation of Christian assurance; and that to ascertain it with regard to ourselves, demands and deserves our utmost diligence.

IX. Of the Perseverence of Saints.—That such only are real believers as endure unto the end; that their persevering attachment to Christ is the grand mark which distinguishes them from superficial professors; that a special Providence watches over their welfare; and they are kept by the power of God through faith unto salvation.

X. Harmony of the Law and Gospel.—That the law of God is the eternal and unchangeable rule of his moral government; that is holy, just and good; and that the inability which the Scriptures ascribe to fallen man to fulfill its prescepts, arises entirely from their love of sin; to deliver them from which, and to restore them, through a Mediator, to unfeigned obedience to the holy law, is one great end of the gospel, and of the means of grace connected with the establishment of the visible church.

XI. Of a Gospel Church.—That a visible Church of Christ is a congregation of baptised believers, associated

by covenant in the faith and fellowship of the gospel; observing the ordinances of Christ; governed by his laws; and exercising the gifts, rights, and privileges, invested in them by his word; that its only proper officers are bishops, or pastors, and deacons, whose qualifications, claims, and duties, are defined in the Epistles to Timothy and Titus.

XII. Of Baptism and the Lord's Supper.—That Christian baptism is the immersion of a believer in water, in the name of the Father, Son and Spirit; to show forth, in a solemn and beautiful emblem, our faith in a crucified, buried, and risen Savior, with its purifying power; that it is prerequisite to the privileges of a church relation, and to the Lord's supper, in which the members of the church, by the use of bread and wine are to commemorate together the dying love of Christ—preceded always by solemn self-examination.

XIII. Of the Chistian Sabbath.—That the first day of the week is the Lord's day, or Christian Sabbath, and is to be kept sacred to religious purposes, by abstaining from all secular labor and recreations; by the devout observance of all the means of grace, both private and public; and preparation for that rest which remaineth for the people of God.

XIV. Of Civil Government.—That civil government is of divine appointment, for the interest of good order of human society; and that magistrates are to be prayed for, conscientiously honored and obeyed, except in things opposed to the will of our Lord Jesus Christ, who is the only Lord of the conscience, and the Prince of the kings of the earth.

XV. Of the Righteous and the Wicked.—That there is a radical and essential difference between the righteous and the wicked; that such only as through faith

are justified in the name of the Lord Jesus, and sanctified by the Spirit of our God, are truly righteous in his esteem; while all such as continue in impenitence and unbelief are in his sight wicked and under the curse; and this distinction holds among men both in and after death.

XVI. Of the World to Come.—That the end of this world is approaching; that, at the last day, Christ will descend from heaven, and raise the dead from the grave to final retribution; that a solemn separation will then take place; that the wicked will be adjudged to endless punishment, and the righteous to endless joy; and that this judgment will fix forever the final state of men, in heaven or hell, on principles of righteousness.

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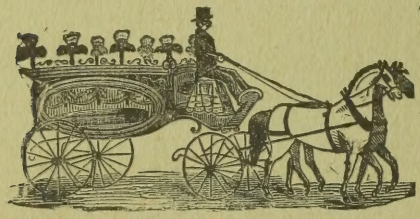

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